*A Legacy of ten thousand Books, bequeathed by *a person of quality: To be distributed to ten thousand several Families, in* England, Virginia, *and* Barbadoes; *except such as shall be given into Ships, that passe* Gravesend. *A President, for posterity. Other of the said Books are also to be sold by* James Crump, *in* little Bartholomews Well-yard, *by* Henry Crips *in* Fopes-head Alley, *and* Thomas Parkhurst *Bookseller over against the great* Conduit *at the lower end of* Cheapside. | *S. T.*

THE Hearts-Index, *or* Self-Knowledge:

TOGETHER

With the vast Difference between *Nature* and *Grace*:

As also the *happy Change* of a *Criminal Offender*.

SHEWING,

What a wonderfull Change, and strange Alteration the *Word* and *Spirit* do work upon the *heart*, when a sinner is converted: And yet what weak means shall serve the turn, where *God* intends successe. Insomuch, that a very word spoken, (*God* blessing it) may (like a *Rudder*) *steer* a bad man, quite into another course.

In which (as in a Looking-Glass) *the* civillest of men *may see what need they have of a* Redeemer; *and that it most deeply concerns them with all speed, to sue out their* pardon in Christ, *and to relie wholly and onely upon* Free-grace, *for* pardon *and* Salvation; *except they prefer an everlasting furnace of fire and brimstone in* Hell, *before an eternal weight of superabundant glory in* Heaven, *as all (most sottishly) do, that by* sinne *and* Satan *are bewitched.*

Drawn up and published for the good of all,

By *R. Younge* of *Roxwell* in *Essex*, *Florilegus.*

Add this as a *Third Part* to the *Trial of true Wisdom*, and those *Three Fundamentall Principles of Christian Religion*, Intituled, *A short and sure Way to Grace and Salvation.*

SECT. XXVII.

PRobable it is, that that *medicine* which hath cured one desperate *Patient*, if it be communicated, may work the same effect upon others; the concealment whereof, would argue in a *Physician*, either too *much lucre*, or too *little love*. However, the conscience of good intentions in themselves (let their successe be what it will) is both a discharge and comfort to a free and willing mind.

A *fine wit*, and a *Christian will*; is like the little *Bee*, that will not eat

the meaneſt *flower*, untill ſhe hath made ſomewhat of it: Whereas an *unſanctified heart*, will (*Spider*-like) *ſuck poyſon* from the choiſeſt of *flowers*.

Every line of *Gods Word* ſhall adde ſinew to the vertuous mind; and withall heal that vice, which would be ſpringing in it. But with the carnally minded, it is farre otherwiſe. The ſame report, wherewith the ſpirit of *Rahab* melteth, *hardens* the *King of Jericho*, Joſh.2. *Sergius Paulus* was *converted*, *Elymas obdurated*, at the ſame Sermon, *Act.*13. that one hard ſaying of our *Saviour*, Joh. 6. like a *file ſharpened* eleven of his *Apoſtles*; while it ſo *blunted* the reſt of his *Diſciples*, that many of them *murmured*, *and from that time went back*, *and walked no more with him*, verſ. 66, &c. Whence obſerve, that as *all bodies*, are not equally apt to be wrought upon, by the ſame *medicine*; ſo are not *all ſouls* by the *ſame means* of grace. One remains *obſtinate* and *refractory*; whiles others are *pliable*.

Sinne and *Satan*, have no *ſervants* but the *ſimple* As for inſtance: A *wiſe man* hearing in what a dangerous condition he is in, by reaſon of *original* and *actual ſins*, and how *God* is ſo incenſed with wrath and indignation againſt him, that he means utterly to deſtroy him, if he goe on in his impenitency; *foreſeeth the evil* of *Hell*, and *preventeth it*, by departing from his evil wayes: but *fools go on*, *and are careleſſe*, Prov. 22. 3. & 14.16. Stark fools indeed: for if their eyes were opened, to ſee in what a condition, they are content at preſent to continue in; they ſhould need no intreaty, to turn their courſe another way. *Luther* ſayes, That if a man could perfectly ſee his own evils, and the miſery that attends them: the ſight thereof would be a perfect *Hell* unto him; and this indeed might prove to be his way to *Heaven*: For then, and not till then; a man ſees what need he hath of a *Saviour*; and then he begins rightly to prize the *joyes of Heaven*; when he ſees he hath eſcaped the *flames of Hell*, which thoſe fools before ſpoken of, never mean to do: becauſe they think themſelves *wiſe*, *good*, *happy*, and what not? the caſe of all men by nature. And untill that *vail* or *curtain* which is *drawn over their hearts*, be removed and taken away by unfeigned *repentance*, and turning to the *Lord*; they remain ſtark blind to all ſaving truths; as the *Apoſtle* plainly ſets down, 2 *Cor.* 3.14,15,16,17,18. See *Revel.*3.17. 1 *Tim.*6.4. And the truth is, were it not for *pride* and *ignorance*, (ſpringing hence) every man would make it his main buſineſſe; *to work out his ſalvation*, *with fear and trembling*. But to proceed, for this is but an excurſion, let in, in way of a *parentheſis*, and in zeal for their good, that deſire not their own. The *Ninivites* by hearkning to *Jonah*, and thoſe *murderers of the Lord of life*, by liſtening to *Peter*, were *converted* and *ſaved*, Jonah 3.4,5. Acts 2.37. *Wax* (we know) yeeldeth ſooner to the *Seal*, than *ſteel* to the *ſtamp*.

*Sect.*28. Of *Hearers*, there are uſually *four ſorts*, as our *Saviour* ſhews, in the *Parable of the ſeed*, Mat.13.3. to 24. As firſt, *An honeſt and good heart*, will not return from hearing the Word unbettered: yea, he will ſo note what is ſpoken to his own ſinne; that it ſhall *increaſe his knowledge*, and *leſſen his vices*. As who (by looking in a *glaſſe*) ſhall ſpy ſpots in his *face*, and will not forthwith wipe them out? A *wiſe man*, will not have

have one ſinne twice repeated unto him. Yea, he more rejoyceth, *in being overcome* with a wiſe and gracious advice: then he would have rejoyced *in a revengefull victory.* Of which we have a rare example, 1 *Samuel* 25.32,33. a true argument of an ingenuous nature. Whereas thoſe that will not hearken to, nor obey the voice of *Chriſt*; but rage and ſtorme; are more ſtubborn than the *wind* and *Sea*, Luk.8.24,25. enough to make them bluſh bloud, when told of it. But

Secondly, Another ſort of *Hearers*, are like *Tullie's ſtrange ſoyle*; *much rain* leaves them *ſtill* as *dry as duſt* Or the *Wolfe* in the *Emblem*, which though it *ſuckt the Goat*, kept notwithſtanding his *Wolfiſh nature* ſtill. And indeed, untill the *Spirit of God* meekens the *ſoul*; ſay, what you will, it minds *nothing*, or *nothing to purpoſe*. What ever an impenitent ſinner hears, it preſently paſſes away, like the *ſound of a Bell* that is rung. Let *teſtimonies* and *examples* never ſo much concern them, it makes an impreſſion but *skin*, or *ear-deep*: For as in an *hour-glaſſe* or *conduit*, that which in one hour *runneth in*, the ſame in another hour *runneth out* again. Who may be reſembled to the *Smiths iron*; put it into the *fire* it is much *ſoftned*, but put it into the *water*, it is *harder* than before.

Thirdly, Another ſort will very orderly *hear* the Word, and *delight* in it; untill it comes home to their *conſciences*, touches their Copy-hold, (as *John* ſerved *Herod*) but then they will turn their backs upon it; as the *Jews* ſerved our *Saviour*, Joh.6.66. the *Athenians*, *Paul*, Act. 17.16. to 34. and *Ahab*, *Micaiah*, 1 King.22.8. Now theſe, that will not hear an *untoothſome truth*, but turn their backs upon, and fly from inſtruction, *Joh.* 3.19,20,21. not only declare themſelves to be *guilty perſons* (for *he confeſſeth the fact, who to judgement turneth his back*. And 'tis only the *weake ſighted*, that cannot abide the *light*) but it proves them to be *out of all hope to become better*. For that ſinne is *paſt cure*, which turns *from*, and *refuſeth* the *cure*, Deut.17.12. Prov.29.1. 1 Sam.2.25. 2 Chron. 25.16. turn to the places. And take this for a *Rule*, if ever you ſee a *drowning man refuſe help*; conclude him *a wilfull murderer*.

Sect. 29. Fourthly and laſtly, (for I paſſe by thoſe blocks, that can hear the Word powerfully delivered for twenty or thirty years together; and mind no more the *ſpirituality of the matter*; then the *ſeats* they *ſit on*; or the *ſtones* they *tread on.*) There are a generation of hearers; who being told the naked truth, plainly reproved for their ſinnes, ſhewn the judgments of *God*, and the due of what they deſerve and are like to undergo, if they go on: to the end they may *repent* and *believe*, that ſo they may be *ſaved*; will (*Ahab*-like) *carp*, and *fret*, and *chafe*, and *fume*, and *ſwell*, and *burn* againſt the very *Word of God*, and be ready to *burſt* again for being ſo *ſharp* and *ſearching*; and thereupon perſecute the Meſſenger, as *Herodias* did *John*, and the *Phariſees*, *Chriſt*. They love application as deerly, as a Dog does a cudgel. So that like *Adders*, they are not only *deaf* to the *Charmer*: but like *Slow-worms* they *hiſſe*, and then turn their *tails* to *ſting* him.

Gods holy *precepts* and *prohibitions harden* them; as the *Sunne* hardens *clay*, and *water hot iron*. Or elſe they ſtrange them, as a *Jewiſh maſtiff-dog*.

is the *madder for his chain.* But when it comes to this, that men ſpurn at the means, and are *hardened with the Word*, as ſteel is *hardened with ſtrokes*; or as *Bulls* grow *mad* with *baiting*; the beſt way is to leave them to their *Judge*; who hath *meſſengers of wrath*, for them that deſpiſe the *meſſengers of his love.* Pſal.81.11,12. See *Luke* 10.10,11. *Prov.*29.1. & 1.24,25,26. to 33. 2 *Chron.*25.16,20. 1 *Sam.*2.25. And in reaſon, *herbs* that are worſe for *watering*, *Trees* that are leſſe *fruitfull* for *digging*, *dunging*, *pruning*; are to be *rooted out*, or *hewed down.* And to admoniſh them, is to no more purpoſe, than if one ſhould ſpeak to *lifeleſſe ſtones*, or *ſenſleſſe plants*, or *witleſſe beaſts*: for they will *never fear* any thing, till they be in *Hell fire.* Wherefore *God* leaves them to be confuted with *fire and brimſtone*, ſince nothing elſe will do it.

*Sect.*30. Thus you ſee, what a wonderfull difference there is in Hearers! Only herein they agree, all men (good and bad) *love the light as it ſhines*; but the moſt of men *hate it*, *as it diſcovers and directs.* But the difference is ſo great, that it is admirable to think, how ſome men would not be prevailed withall, though an *Angel ſhould be ſent unto them from the dead*: And yet with what ſmall means, ſome others have been converted, as were *Juſtin* the *Philoſopher*, *Cyprian* the *Nicromancer*, S^t *Auſtin*, *Fulgentius*, *Franciſco Junius*, *Melanchthon*, *Adrianus*, *Latimer*, and many others.

One treating upon the *Prodigal ſonne*, and the *Thief upon the Croſſe*; mentions *two famous ſtrumpets*, that were *ſuddenly converted* by this only argument; that *God ſeeth* all things, even in the *dark*; when the *doors* are *ſhut*, and the *Curtains drawn*; and *Mountaigne* tels of a *Gallant*, that (ſporting with a *Curtezan* in a houſe of ſinne) happened to ask her name; which ſhe ſaid was *Mary*: whereat he was ſo ſtricken with reverence and remorſe; that he inſtantly both caſt off the Harlot, and amended his whole future life. And indeed, no *meanes* can be too weak, where *God* intends *ſucceſs*: yea a thought only hath ſometimes ſerved the turn. Nor needs there any more to a clarified underſtanding, then the bare thought of *Gods Omni-preſence*, *Omniſciency*, or *Omnipotency*; as being preſent every where, knowing every thought and intent of the heart; and being Almighty to *puniſh or reward evil and good.*

*Sect.*31. And ſo much of the kinds of hearers. Only a *Queſtion* or *Scruple* may hereupon ariſe. The *Miniſter* or *Author*, out of compaſſion to their precious ſoules, would ſhew them from *Gods word*, the very *faces of their hearts*, and like *Peter* to *Cornelius*, Act.11. tell them that, whereby (with bleſſing from above) they might be ſaved. *Verſ.* 14. the which ſome do kindly entertain, as *Lot* did thoſe *Angels*, that came to fetch him out of *Sodom*, Gen.19. Others as churliſhly reject, and as villainouſly entreat and handle them, as the *Ammonites* did *Davids Meſſengers*, 2 Sam.10.4. Wherein (may ſome ſay) lyes the difference?

Anſw. I could give you ſundry *Reaſons* of it, I'le onely name a few; being enjoyned to contract all my matter into one ſheet, if it be poſſible.

Firſt, *Will* makes the difference, and who makes the *difference of wils*, but he that made them? He that creates the new heart, leaves a *ſtone* in one

one boſome; puts *fleſh* into another: and yet if *God* denies his grace, it is only when he ſees it contemned. As *God* often times is ſo provoked, by their obſtinate hardneſſe and impenitency: that he gives them over to *Satan*, and up to the hardneſſe of their own hearts, to be lead by their luſts, and to walk in their own counſels; as it is *Pſal.*81.12. *Rom.*1.24, 26. So that not *God*, but our ſelves, are the authours of *ſinne*, and of our own *damnation*, as it is *Hoſ.*13.9. Of which more in its due place.

Secondly, The holy *Word of God*, which is *Spirit* and *life*, is ſo *quick*, *powerfull* and *operative*, that it will have its effect: where it does not *quicken* it *kils*. None ever heard it, but they were either *better* or *worſe* by it. It is a *holy fire*; thoſe whom it doth not *purifie* and *cleanſe*, by *melting* into *repentance*, it doth *conſume* and *deſtroy* by *burning*, into the *aſhes* of *profaneneſſe here*, of *confuſion hereafter*. It is the *power of God unto ſalvation*, *to every one that believeth*, Rom.1.16. And *a ſweet ſavour of life unto life*, *to them that are ſaved*, 2 Cor.2.16. but it becomes *the ſavour of death unto death*, unto ſuch as *wreſt* and *pervert the ſame*, *to their own deſtruction*, 2 Pet.3.16. And no marvel, for the *ſame cauſe* may have *divers* and *contrary effects* in reſpect of *ſundry objects*; as might be exemplified in the Sunne, the *wind*, the ſame *breath* out of one *mouth*, the *earth*, the *ſtomack*, the *rain*, &c. as might be largely ſhewn. In *one garden*, grows an *hundred kinds of herbs* of ſeveral operations and qualities; ſome *nutrative*, others *infective*: yet they all draw their *juice*, from one and the *ſame earth*. Every *member* receiveth nouriſhment from the *ſtomack*; yea, the *ſame meat* in the *ſtomack*; but that which the *Liver* receiveth becomes *blood*, that which the *gaul* receiveth becomes *choler*; that which the *lungs* receive becomes *fleame*; and that which paſſeth into the *paps* becometh *milk*: So all receive the ſame good word of *God*; but every one does not make the ſame uſe of it. For as one hath his *faith ſtrengthened* by it, his *patience increaſed*, his *judgement rectified*, his *will reformed*, his *life* and *practice amended*, his *love* and *zeal inflamed*: ſo fares it with wicked men, in reſpect of the contrary *vices*, *&c.* Again, the *word of God*, is like a fructifying *dew* or *rain*, which fals not upon any ground in vain. If theſe *celeſtial ſhowrs*, fall into the *garden* of a good heart; they raiſe up *herbs* and *flowers*; if in a *field*, *corn* or *graſſe*; whereas if they fall on *clay*, they make but *dirt*; yea, the *more rain*, the *more dirt*; if upon *kenels* and *dunghils*, a *ſtink*. Or if they produce any *fruit*, it is *weeds* in ſtead of *herbs*; or perhaps *briars* and *thorns*, to *ſcratch* and *wound* the *Husbandman* that *dreſſes* it. Thus I might go on, and ſhew you how the *Sacrament of the Lords Supper*, is received by one to *ſalvation*, by another to his greater *damnation*, 1 Cor.11.29. The *cloudy pillar*, which gave *light*, and was a *defence* to *Iſrael*, became *darkneſſe* and *offence* to the *Ægyptians*, Exod.14.20. And the like of *Manna*, Exod. 16. 20. The *Arke*, the *red Sea*, and ſundry the like, which I might weary you with. Yea, *Chriſt* himſelf, who is a *Rock to ſave* all that *believe* in him, ſhivers his *enemies* in peeces, *Matth.*21.44. And *immortality*, the greateſt *bleſſednеſſe* of the *Saints*; is the greateſt *miſery* to the *damned*. No wonder then, if theſe *ſpiders*, thoſe *Bees*; the wicked and the godly *ſuck* the one *honey*, the other *poiſon* from the ſelf ſame *flower* of holy Writ.

Sect. 32. Thirdly, Another reason why they so swell against their reprehender, is their *guiltinesse*. And it is a sure sign the *horse* is *galled*, that stirrs too much when he is touched. In the *Law of jealousies*, if the *suspected wife* were *guilty*, that drank of the bitter *waters of tryal*, she would presently *swell*; if otherwise, she was well enough, *Numb.* 5.27. Nor did you ever hear of any, that were offended with wholsome truth for being untoothsome, that disliked the Minister for being too sharp and searching, but evill minds. But as *good meats* are unwelcome to *sick persons*: so is good counsel to obstinate and resolved sinners. *Unsound flesh* loves to be *stroaked*; the least *roughnesse* puts it into a rage. *Bad wares* would have *dark shops*: *Thieves* will put out all the *lights*, that in the *dark* they may more securely *rifle* the house, *John* 3. 19, 20, 21. So the *conscience* that is *guilty* of flagitious crimes; could wish the *Heavens* blind.

Fourthly, No wicked man can endure to hear the down right truth: for then they must also hear the *sentence* of their own *condemnation*. What the Minister delivers, is the very *Word by which they are judged and condemned*: therefore they loath as much to hear it, as the *prisoner at the bar*, does abhor to hear *his sentence* from the *just Judge*. And indeed, if many (as we well know by experience) love not to hear the *worst* of their temporal *causes* and *cases*; nor yet of their *bodily distempers*, with which their *lives* or *estates* be indangered; how much more will wicked men decline from seeing their *heinous abominations*, and themselves *guilty of Hell* and *eternal damnation*? though thereof, there be an absolute necessity, if ever they be saved.

Sect. 33. And so much of the *reasons*. From all which we may learn, not to impute the *cause of wicked mens raging*, to any miscarriage in the *messenger*: for he may vindicate himself as *Paul* did, 1 *Cor.* 7. 10. *I have not spoken, but the Lord*. And therefore as the *Lord* said unto *Saul*, Act. 9. 4. that he persecuted him: So they which *reject any truth*, delivered out of the *Word*, do *resist God himself*, and not his *messenger*. And this for certain, were *Christ himself* their *Minister*, they would much more oppose and persecute him, as the *Priests* and *Pharisees* did, when they heard him.

Yea, consider it rightly, and you will grant, that there cannot be a *greater honour* done to a poor *Minister*, then this. For, what sayes one of the *Fathers*? It may well be doubted, that *Ministers open* not the *Word aright*, when *wicked men kick* not against it. Yea, sayes *Luther*, To *preach the Gospel as we ought*, is to stirre up all the *furies of Hell against us*. And what saith our *Saviour* himself, to his *Apostles* in their *pupil-age*? *The world cannot hate you, but me it hateth*; *because I testifie of it, that the workes thereof are evil*, Joh. 7. 7. And so touching *Paul*, who had never *become their enemy*, but for *telling* them the *truth*, and dealing so plainly, and so roundly with them. Nor can there be such an argument, that a *Minister studies* more to *profit*, then to *please* men with his wholsome *counsel*; as when he will not let them *sleep* and *snort* in their *sins*, but *cry aloud* against their *abominations*.

Secondly, We may learn from the premisses, that if any receive the Word with readinesse, and become *new-creatures* by hearing the same:

not

not to attribute, or aſcribe the praiſe thereof to the *Parties converted*, or to the *means*, or to the *Inſtrument*, but to *God*, who is the *Author*, and gives the *bleſſing*. For *Paul may plant, and Apollo may water; but it is God only that gives the increaſe*. It is *God* alone that *giveth words unto the wiſe, and vertue unto their words*, 1 Cor. 3. 5, 6, 7. And he will give *ſucceſſe to whom, when, and as he pleaſeth*. Even *twelve* mean *Fiſhermen*, when he pleaſeth, ſhall *without force*, or *weapon, armour, bands of men*, or *ſtroke ſtricken, ſubdue the whole world* to their *King*! *Hillary* found not ſeventeen *believers*; and leſt not ſo many *unbelievers* in the *whole City*.

Indeed in theſe dayes, *Miniſters* may *tare their throats, ſpend their lungs*, and *force their ſides* in ſuing to a *deaf world*; and ſay, when they have done all they can, *Who hath believed our report? And to whom is the arme of the Lord revealed*? Yea, how many painfull *Peters*, have complained to *fiſh all night*, and *catch nothing*? *Many Profeſſours*, and *few Converts*, hath been the lot of the *Goſpel*, in theſe laſt times, and ſince our *means* hath exceeded. *Gods houſe*, (as the *ſtreets of Jericho*) may be *thronged*, and yet but one *Zacheus* gained to the faith. And why ſo? but for this cauſe, if ſome few like the *Bee*, do *gather* from the *Word*, whatſoever addeth to their *knowledge* and *vertue*: the greateſt number, uſe the ſame, as ſome do *artificial teeth*, more for *ſhew* than *ſervice*, more for *ability of diſcourſe*, than *activity of practice*; to *talk of it*, than to *walke by it*. Whence it is, that *God utters* his *ſaving truths*, as it were in *parables*; ſo hiding them from the *wiſe and prudent* (namely the *proud*, that are wiſe in their owne eyes) and *reveals them to babes and ſucklings*, that is, the *humble* and *lowly*, as *Auſtin* ſpeaks.

Sect. 34. Which being ſo, let not him that hath *five talents*, deſpiſe him that hath but *two*: Even thoſe *great lights of Heaven*, the *Sunne* and *Moone* take not away the neceſſity of *lamp light*. To the making of the *Tabernacle*, *fine linnen*, and *Goats hair* had their uſe; as well as *gold*, *ſilver* and *precious ſtones*. And the ſame *God*, that gave proportion to the *Cedar*, gave alſo being to the *Muſhroom*.

Nor is the *ſtrength* or *weakneſſe of means*, either *ſpur or bridle* to the *determinate choiſes of God*; who not ſeldom does *greateſt acts*, by *weakeſt Agents*. He choſe *Davids ſling*, rather than *Saul's ſword*; to *conquer Goliah*: *Frogs*, *Graſhopers* and *Lice*, rather than *Bares* and *Lions*, to fight againſt *Pharaoh*. Yea, he that with *Rames-horns*, *overthrew the wals of Jericho*; hath ſometimes choſen vile and *weak means*, to ſerve himſelf by, in *great matters*. *Peter* hath a *Cock*, to tell him of his *cowardiſe*. And *Balaam* an *Aſſe*, to reprove his *avarice*. Yea, that *God*, who will bleſſe where he pleaſeth: now and then gives the *greater ſucceſſe to the weaker means*. *The men of Nineveh*, *repented at the preaching of Jonas*; yet not the *Jews*, at the preaching of *Chriſt*, *who was greater than Jonas*. The *Apoſtles* did greater ſignes in *Chriſts name*, than *Chriſt himſelf*, John 14. 12. It was a greater *miracle*, that the *ſhadow* of S. *Peter* (*as he walked in the ſtreet*) ſhould *heal many ſick perſons*, Act. 5. 15, 16. then that the *Hemme of Chriſts veſture* ſhould *heal one ſingle woman of her bloudy iſſue*, Mat. 9. 21, 22. Who then can cavil, or indeed wonder, at the enſuing ſtory, the which I am now to relate?

Yea, who that hath either *heart* or *brain*, ſhall well conſider this preceding matter; and the *difference of Hearers*; and not be forced to acknowledge that which follows, to be the very *caſe of every one* that ſhall hear it; be they what they will? I mean, *before their hearts are renewed by the power of Gods word*, which is *the ſtrong arm of the Lord*, *and the mighty power of God to ſalvation*, Rom.1.16. *And the ſword of the Spirit*, Eph.6.17. *And like as a fire, or an hammer that breaketh even the rock in pieces*, Jer.23.29, 30. And that irreſiſtible *Cannon-ſhot*, that is *mighty to beat down all the ſtrong-holds of ſinne and Satan*, 2 Cor.10.4. *Quick and powerfull, and ſharper than any two-edged ſword, and pierceth even to the dividing aſunder of the ſoul and ſpirit, and of the joynts and marrow; and to the diſcerning of the very thoughts, and moſt ſecret intents of the heart*, Heb.4.12.

*Sect.*35. And look to it, for if thou doſt not ſee and acknowledge, the *very ſecrets of thy heart* to be clearly laid open to thy *conſcience*; in the one or other, firſt or laſt of theſe enſuing *Characters*: I dare peremptorily conclude, *That Satan the God of this world, hath blinded thy mind, that the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould not ſhine unto thee*, 2 Cor.4.3,4. Epheſ.2.2. 2 Theſſ.2.9,10,11. 1 Tim.4.2.

But this is the miſery! and a juſt plague upon our *ſo much ignorance, formality* and *prophaneneſſe*, under our *ſo much means of grace*: there be very few men, that make not the *whole Bible*, and all the *Sermons* they hear; yea the *checks of their own conſciences*, and the *motions of Gods Spirit* utterly *ineffectual*; for want of wit and grace, to *apply the ſame to themſelves* as they can unto others: being better able to diſcern *others motes*, than their *own beams*.

If you queſtion, What *Satan* can do in this caſe? Look upon what he hath done to others, as *wiſe*, and as *good*, as the beſt of us. Ile give you *inſtances*; both of the *godly* and *wicked*, and likewiſe *Teſtimonies*; I pray mind them ſeriouſly, and turn to the places: for they are exceeding conſiderable. In the firſt place, take notice, how he *blinded* and *deluded Ahabs four hundred Prophets*, 1 King.22.22. And *Judas*, Joh.13.2. And all *Magiſtrates*, when they *perſecute* the people of *God*, Revel. 2.10. And indeed all men in their natural eſtate; whereof not a few; *think they doe God ſervice, in perſecuting and killing his Prophets*; as our *Saviour* expreſly tells us, *John* 16.2. But ſee other particular inſtances; as that of *Ananias* and *Sapphira*, Act.5.3. Then for the *godly*; how he hath blinded and beguiled them, as our *firſt Parents*, *Adam* and *Eve*; *Eve by himſelf*, and *Adam* by making *her* his inſtrument; and that *in the ſtate of innocency*, when they had *wit at will*, Gen.3. And *holy David*, *a man after Gods own heart*, 1 Chron.21.1. Then *Peter*, who ſo dearly loved *Chriſt*, Matth. 16.22,23.

And having this done, argue thus with thy ſelf; If *Satan* ſo blinded and beſotted theſe; if he made ſuch uſe of all theſe, whereof ſome were the beſt and wiſeſt of *Gods* children and ſervants, who *hate the very appearance of evil*, 1 Theſſ.5.22. Jude 23. Epheſ.5.27. 2 Pet.3.14. Jam.1.27. *Have the eye of faith, and the Spirits direction, and know the mind of Chriſt above others*, 1 Cor.2.12. to 17. John 10.14. How much more can he work

the

he ſame upon his own children and ſervants? that delight only in wickedneſſe, and are *ignorant of Satans wiles*; as not having the leaſt knowledge or ability, to *diſcern ſpiritual things*, 1 Cor.2.14. 2 Cor.4.4.

But if you ſtill queſtion the truth of this; turn to *Joh.*14.30. & 12. 31. *Gen.* 3. 15. *John* 8. 44. 2 *Tim.* 2. 26. *Epheſ.* 2.2,3. which are ſuch clear teſtimonies, that none (who *ſhut* not their *eyes* againſt the *light*) can gainſay, *Matth.*13.15.

Which being ſo; in reading this enſuing *Dialogue* or *Index of the heart*. *Make* the *application* to *your ſelves*, and *not to others*; as *David* did *Nathans Parable*, 2 Sam.12.1. to 8. And *Ahab* the *Prophets*, 1 King.20.39. to 43. when it concerned no leſſe, than their own lives. And ſo much the rather, for that in all probability, what this will not effect touching your amendment; no ordinary means are like to do. As what can be further expected? No *glaſſe* can more lively *repreſent your faces*; then this Book does your *hearts*, if you be yet in your *natural condition*, *unregenerate*. Neither can you look, that *Chriſt Jeſus* himſelf, ſhould call to you ſeverally by name, as he did to *Saul*; For now we have the *Goſpel* written at large: *Viſions* and *miracles* ceaſe. Or put caſe *Chriſt himſelf* ſhould do ſo: I queſtion whether you would be any more warned, or reclaimed by it, than *Hazael* was, when the *Prophet* told him, what abominable wickedneſſe he ſhould ſhortly commit, 2 *King* 8.12,13,&c. Yea, *Abraham* tells *Dives* the contrary, *Luk.*13.31. And ſo I come to the *Conference* it ſelf.

*Sect.*36. A *looſe Libertine*, meeting with his Friend that had lately been a *Formal Chriſtian*; he greets him as followeth:

S I R! Me thinks I have obſerved in you a ſtrange alteration, ſince our laſt meeting at *Middleburrough*: not only in your behaviour, company and converſe; but even in your countenance: What is the matter, if I may be ſo bold?

Convert. Truly Sir, you are not at all miſtaken, nor am I unwilling to acquaint you with the cauſe; if you can afford to hear it.

Soon after my return into *England*, I was carried by a friend to hear a *Sermon*; where the *Miniſter* ſo repreſented the very *thoughts*, *ſecrets* and *deceitfulneſs* of my *heart* unto my *conſcience*; that I could not but ſay of him, as the *Woman of Samaria* once ſpake of *our Saviour*: *He hath told me all things that ever I did*. Which made me conclude with that *Unbeliever*, 1 *Cor.*14.24,25. *That God was in him of a truth*: nor could he ever have ſo done, *if he were not of God*, as the *Young-man* in the *Goſpel* reaſoned with the *Phariſees*, touching *Jeſus* when he had *opened his eyes*, *that had been blind from his birth*, Joh.9.32,33. Whereupon I could have no peace nor reſt, untill I had further communed with him about my eſtate; for I found my ſelf in a loſt condition touching *Eternity*: It faring with me, as it did with thoſe *Jews*, Act. 2. when *Peter* by his ſearching Sermon, had convinced them that *Chriſt*, *whom they had by wicked hands crucified and ſlain*, *was the only Son of God*, *and Lord of glory*, ver.36,37. And having had the happineſs to enjoy the benefit of his ſage advice, as I ſtood in need thereof, (*God* having given him *the tongue of the learned*, *to adminiſter a word in ſeaſon to them that are weary*, Iſa.50.4.) I bleſſe *God*, his *Word* and *Spirit* hath wrought

wrought in me such a change and strange alteration, that it hath *opened mine eyes* that were *blind* before, *inclined* my *will* to *obedience*, which before was *rebellious*; *softned* my *heart*, *sanctified* and *quite changed* my *affections*: so that I now *love* that *good* which before I *hated*, and *hate* that *evil* which before I *loved*; and am *delighted* with those *holy exercises*, which heretofore did most *displease me*; and am *displeased* with those *vain pleasures* and *filthy sins* which in times past did most *delight* me. Which is such a mercy, that no tongue is able to express! For till that hour I went on in the *broad way*, and *worlds road to destruction*, without any *mistrust*; whereas now *God* hath been pleased to take me into his *Kingdom of grace here*, and will never leave me, until he hath brought me to his *Kingdom of glory hereafter*.

Loose Libertine. What you speak makes me wonder: for I ever held you the compleatest man of my acquaintance; *just* in all your *dealings*; *temperate* and *civil* in your *deportment*; yea, I have never seen you exceed in the least, nor heard you *swear* an *Oath*, except *faith* and *troth*, and that very rarely. Besides, you have been a good *Protestant*, and gone to *Church* all your days.

Convert. What you speak, none that know me can contradict; nor could they ever accuse me of any scandalous crime, or unjust act. Yea, I had the same thoughts of my self; and should any one have told me formerly, that I was such a *great sinner*, such a *Devil incarnate* as I was! I should have replied, as *Hazael* did to the *Prophet* (telling him of the abominable wickedness he would e're long commit) *What am I a Dog*, &c. 2 *King.*8.12,13. And no wonder, for as every *man* in his *natural condition*, is *stark blind to spiritual objects*, 1 Cor.2.14. so *the heart of man is deceitfull above all things*: even so deceitfull, that *none* but *God* alone can *know it*, as the *Prophet* shews, *Jer.*17.10. But because this is a truth that transcends your belief, and because it may be of singular use to you also, to know the same: I will give you a short *character* of my former condition; the which done, I doubt not but you will assent unto what I have hitherto said, or shall further relate.

Sect. 37. First, Touching my knowledge, (I mean *saving knowledge*, without which *the soul cannot be good*, as wise *Solomon* witnesseth, *Pro.*19.2) it was such, (though I thought my self wiser than to make scruple of, or perplex my self about matters of *Religion*, as do the *religious*: even as the King of *Tyrus* thought himself *wiser than Daniel*, Ezek.28.3.) that *spiritual things* were mostly represented to my understanding false, and clean contrary to what they are indeed. Like *corporal things* in a *Looking-glass*, wherein those that are on the *right hand* seem to be on *the left*, and those that are on the *left hand* seem to be on the *right*. As it fared with St *Paul*, while he was in his natural condition, *Act.*26.9. which made me think and call *evil*, *good*; and *good*, *evil*; *bitter*, *sweet*; and *sweet*, *bitter*; to *justifie the wicked*, and *condemn the just*, as the *Prophet* complains, *Isa.*5.20,23.

As for instance, I most foolishly thought, that I both *loved* and *served God* as I ought; yea, I should have taken it in foul scorn, if any one had questioned the same; when indeed I was a *Traitor to God*, *and took up arms against all that worshipped him in Spirit and in truth*. I was so far from *loving* and *serving* him, that I *hated* those that *did it*; and that for their so *doing*, I could also hear him *blasphemed*, *reproached* and *dishonoured*, without being

once

once stirred or moved at it. I loved him dearly, but I could never afford to speak a word for him; and likewise his Children entirely, but in stead of justifying them, or speaking in their defence when I heard them *scoft, scorned* and *abused* by wicked and ungodly men; all my *delight* was to *jeer* at, *slight* and *slander* them wherever I came. I more *feared the Magistrate*, than I *feared God*; and more regarded the *blasts of mens breath*, than the *fire of Gods wrath*. I chose rather to *disobey God*, than to *displease great ones*; and feared more the *worlds scorns*, than *his anger*.

And the like of *Christ* that died for me; a strong argument that I *loved Christ*, when I *hated* all that resembled him in *holiness*. Yea, I so *hated holiness*, that I most bitterly *hated men for being holy*: insomuch that my *blood* would *rise* at the sight of a *good man*, as some stomacks will rise at the sight of *sweet-meats*. I was a *Christian in name*, but I could scoff at a *Christian indeed*; I could honour the *dead Saints* in a formal profession, while I worried the *living Saints* in a cruel *persecution*. I condemned all for *Round-heads*, that had more Religion than a *Heathen*, or knowledge of *heavenly things*, then a *child in the womb* hath of *the things of this life*; or *conscience*, than an *Atheist*; or care of his *soul*, than a *Beast*. I had alwayes the *basest thoughts* of the *best men*: making *ill constructions* of whatsoever they *did* or *spake*; as the *Scribes* and *Pharisees* dealt by our *Saviour*.

Sect. 38. As, O what a *poor slave* did I hold the man of a *tender conscience* to be! Yea, how did I applaud my self for being *zealless* and *fearless*; together with my great *discretion* and *moderation*: when I saw this man vexed for his *zeal*, that other *hated* for his *knowledge*, a third *persecuted* for the *profession* of his *Faith*? &c. For (being like *Cain*, *Ishmael*, *Eliab*, *Michol*, *Pharaoh* and *Festus*,) I thought their *Religion Puritanism*, their *conscience of sin*, *hypocrisie*; their *profession*, *dissimulation*; their *prudence*, *policy*; their *faith* and *confidence*, *presumption*; their *zeal of Gods glory*, to be *pride* and *malice*; their *obedience to Gods laws*, *rebellion to Princes*; their execution of *justice*, *cruelty*, &c. If they were any thing devout or forward to admonish others, that so they *might pluck them out of the fire*; I conceived them to be *besides themselves*; as *our Saviour* was thought to be by his *Kinsfolk*; and St *Paul* by *Festus*, Mar. 3. 21. Joh. 10. 20. Act. 26. 24. 1 Cor. 1. 18. My *religion* was to oppose the *power of religion*; and my *knowledge of the truth*, to know how to *argue against the truth*. I never affected *Christs Ambassadors*, that preached the *glad tidings of salvation*, but had a spleen against them; yea, I hated a *Minister*, for being a *Minister*; especially, if a *godly* and *zealous* one, that spake home to my *conscience*, and told me of my *sins*; much more if he would not admit me to the *Lords Table* without *trial* and *examination*: yea, then like *Ahab* to *Eliah*, I became his *enemy*, and *hated him* ever after; would *impeach his credit*, and *detain from him his dues*. And are not all these strong evidences, that I *loved* and *served God*, and *my Redeemer* as I ought? But to make it more manifest, what a rare *Christian* I was.

I thought my self a *Believer*: yea, I could boast of a *strong faith*, when yet I fell short of the very *Devils* in *believing*: for they *believe* the *threats* and *judgments* contained in the *Word*, and *tremble* thereat, *Jam.* 2. 19. Whereas I thought

I thought them but *Scar-crows* to fright the ſimple withall: yea, I held *Hell* it ſelf but a *fancy*, not worth the *fearing*.

Becauſe I was not *notoriouſly wicked*, but had a *form of godlineſs*, was *civil &c.* I was able to delude my own ſoul, and put off all *reproofs* and *threatnings*; by comparing my ſelf with thoſe, that I preſumed were worſe than my ſelf: as *Drunkards*, *Adulterers*, *Blaſphemers*, *Oppreſſors*, *ſhedders of bloud*, and the like; counting none wicked but ſuch. Yea, looking upon theſe, I admired my *own holineſs*; and thought my *moral honeſty*, would be ſufficient to ſave me. Nor did I know wherein I had offended.

And whereas the *Law* is *ſpiritual*, and binds the *heart* from *affecting* no leſſe than the *hand* from *acting*: I was ſo *blind* and *ignorant* that I thought the *Commandment* was not broken, if the outward groſſe ſin be forborne. Whence theſe were my thoughts, I never brake the *firſt Commandment*, of having *many gods*: for I was no *Papiſt* nor *Idolater*: nor the *ſecond*, for I worſhipped *God* aright. Nor the *third*, for I had been no common ſwearer, only a few petty oaths. Nor the *fourth*, for I had every *Sabbath* gone duly to *Church*. Nor the *fifth*, for I ever honoured my *parents*, and have been a *loyal ſubject*. Nor the *ſixth*, *ſeventh*, *eighth*, *ninth*, or *tenth*; for I never committed *murther* or *adultery*, never *ſtole* ought, never *bare falſe witneſs*; nor could I call to mind, that I had at any time *coveted* my *Neighbours wife*, *ſervant*, *eſtate*, &c. And nothing more common with me, then to brag of a *good heart* and *meaning*, of the ſtrength of my *faith* and *hope*, of my *juſt* and *upright dealing*, &c. And becauſe I abſtained from notorious ſins, I thought my ſelf an excellent Chriſtian; if *God* was not beholding to me for not wounding his name with oaths, for not drinking and playing out his *Sabbaths*, for not railing on his *Miniſters*, for not *oppreſſing* and *perſecuting* his poor *members*, &c.

Sect. 39. And yet had it been ſo, as I imagined; admit I had never offended in the leaſt all my life; either in thought, word, or deed: yet this were but one half of what I ow to *God*; this were but to obſerve the *negative part* of his *law*, ſtill the *affirmative part* thereof I had been ſo far from performing; that I had not ſo much as thought of it. And to be juſt in the ſight of *God*, and graciouſly accepted of him; theſe two things are required: the *ſatisfactory part to eſcape hell*, and the *meritorious part to get heaven*. And the true method of grace is, *Ceaſe to do evil*, *learn to do well*, Iſa. 1. 16, 17. The *Fig-tree* was *curſed*, not for bearing *evil fruit*, but becauſe it bare *no good*. The *evil ſervant* was *not bound hand and foot*, *and caſt into priſon*, for *waſting* his *maſters goods*; but for *not gaining* with them. And thoſe *reprobates* at the laſt day, ſhall be bid *depart into everlaſting fire*; not for *wronging* or *robbing* of any, but for *not giving*, for *not comforting Chriſts poor members*, Mat. 25. So that my caſe was moſt deſperate! For though with that *Phariſee*, Luke 18. 11. I was apt to thank *God*, and brag; that I was *juſt*, *and paid every man his due*: yet I never thought of being *holy*, and of *paying God his dues*; as his due of *believing*, or *repenting*, of *new obedience*; his due of *praying*, *hearing*, *conferring*, *meditating* on his *Word* and *works*, *ſanctifying his Sabbaths*, and *inſtructing* my *children* and *ſervants*; teaching them to fear the *Lord*. His due of *love*, *fear*, *thankfulneſſe*, *zeal* for his *glory*, *charity* and *mercy* to *Chriſts poor members*, and the like.

I ſhould

I ſhould have ſerved *God* in *ſpirit*, and according to *Chriſts Goſpel*, as all that are *wiſe hearted* indeavor to *live*, & *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worſhip God* in ſuch manner, as his *Word* preſcribes. I ſhould have been *effectually called*, and become a *new creature* by *regeneration*, being *begotten* and *born anew*, by the *immortal ſeed of the Word*. I ſhould have found an apparant *change* wrought, in my *judgment*, *affections*, and *actions*; to what they were formerly. The *Old-man* ſhould have changed with the *New-man*, *worldly wiſdom* with *heavenly wiſdom*, *carnal love* for *ſpiritual love*, *ſervile fear* for *Chriſtian* and *filial fear*, *idle thoughts* for *holy thoughts*, *vain words* for *holy* and *wholſome words*, *fleſhly works* for *works of righteouſneſſe*: even *hating* what I formerly *loved*, and *loving* what I formerly *hated*.

But alas! I have heard the *Goſpel* day after day, and year after year: which is *the ſtrong arm of the Lord*, and the *mighty power of God to ſalvation*: That is *quick*, *and powerfull*, *and ſharper than any two-edged ſword*; and yet ſtood it out and reſiſted, in ſtead of ſubmitting to *Chriſts call*; even *refuſing the free offer of grace and ſalvation*. I have *heard* the Word faithfully and powerfully preached for *forty years*; yet remain'd in my natural condition unregenerate: without which new birth there is no being ſaved, as our *Saviour* affirms, *John* 3.5. I had not trodden one ſtep in the way to converſion: for the *firſt part of converſion*, *is to love them that love God*, 1 *Joh*.3.10,11,14. I ſhould daily have *grown in grace*, *and in the knowledge of our Lord and Saviour Jeſus Chriſt*: but I was ſo far from growing in *grace*, that I had not one ſpark of *grace* or *holineſſe*; *without which no man ſhall ſee the Lord*, Heb.12.14. I was all for obſerving the *ſecond Table*, without reſpect to the *firſt*; or all for *outward conformity*, not at all for *ſpiritual* and *inward holineſſe of the heart*.

Sect.40. Either what I did was not morally *good for the matter*, or not *well done for the manner*; nor to any *right ends*: as out of *duty* and *thankefulneſs to God and my Redeemer*; and out of *love* to my *fellow-members*. Without which the moſt glorious performances, and rareſt virtues, are but *ſhining ſins*, or *beautifull abominations*. *Gods glory* was not my principal *end*, nor to be *ſaved* my *greateſt care*.

I was a *good*, *civil*, *moral*, *honeſt hypocrite*, or *infidel*; but *none* of theſe *graces grew in the garden of my heart*. I did not *ſhine out as a light*, by a *holy converſation to glorifie God*, and *win others*. Now only to *refrain evil*, except a man *hates it alſo*, and *does* the contrary *good*, is to be *evil* ſtill: becauſe *honeſty* without *piety*, is but a *body* without a *ſoul*.

All my *Religion* was either *ſuperſtition*, or *formality*, or *hypocriſie*. I had a *form of godlineſſe*, *but denied the power thereof*: *I often drew near unto God with my mouth*, *and honoured him with my lips*: *but my heart was far from him*, *Iſa*.29.13. *Mar*.7.2. to 14. *Mat*.15.7. to 10. All which conſidered, *viz*. the *means* which *God* had afforded me, and the little uſe I had made thereof, left me in a far worſe condition, than the very *Heathen* that never heard of *Chriſt*. So that it was *Gods* unſpeakable mercy, that I am not at this preſent *frying in hell flames*, *never to be freed*.

God hath ſent unto us all *his ſervants the Prophets*, *riſing up early*, *and they have been inſtant in preaching the Goſpel*, *both in ſeaſon*, *and out of ſeaſon*: but

but my carnal *heart* hath ever been *flint unto God, wax to Satan: You shall die* if you continue in the practice of sin, I *heard*: but *you shall not die*, as saith the *devil*, I *believed*.

Self. 41. Besides all this, suppose I had none of these to answer for; neither *sinnes of Commission*, nor *sinnes of Omission*: yet *Original sinne* were enough to damn me, no need of any more; and yet my *actual transgressions* have been such, and *so many*, and my *ingratitude* therein *so great*; that it might have sunk me down with shame, and left me hopelesse of ever obtaining pardon for them. As see but some small *part of my monstrous* and *devilish ingratitude to so good a God, so loving and mercifuall a Saviour and Redeemer*; that hath *done*, and *suffer'd* so much for me, even more than can either be *expressed* or *conceived*, by any *heart*, were it as deep as the *sea!*

Touching what *God* and *Christ* hath done for me, in the first place he gave me my *self*, and all the *Creatures* to serve for my use; yea he *created me after his own Image, in righteousnesse and holinesse*, and in perfect *knowledge of the truth*, with a power to stand and for ever to continue in a most blessed and happy condition. But this was nothing in comparison; for when I was in a sad condition, when I had *forfeited* all this, and *my self*; when by sin I had turned that *Image of God* into the *Image of Satan*, and wilfully plunged my *soul* and *body* into eternal torments: when I was become his *enemy*, mortally *hating* him, and to my utmost *fighting* against him, and taking part with his only enemies *sin and Satan*; not having the least thought or desire of reconcilement, but a perverse and obstinate will, to resist all means tending thereunto: he did redeem me, not only without asking, but even against my will; so making of me his cursed *enemy*, a *servant*, of a *servant a son*, of a *son* an *heir*, and *coheir with Christ*, Gal. 4. 7. But how have I *requited* this so great, so superlative a *mercy?* All my recompence of *Gods love* unto me, hath been to do that which he *hates*, and to *hate* those whom he *loves*.

Christ the fountain of all good is my *Lord*, by a *manifold right*, and I his *servant by all manner of obligations*. First, he *is* my Lord by the right of *Creation*, as being his workmanship *made* by him. Secondly, by the right of *Redemption*, being his purchase *bought* by him. Thirdly, of *Preservation*, being kept, upheld and maintained by him. Fourthly, his by *Vocation*, even of his *family*, having admitted me a *member of his visible Church*. Fifthly, his also (had it not been my own fault) by *sanctification*, whereby to possess me. Lastly, he would have me of his *Court* by *Glorification*, that he might *crown* me; so that I was every way his. *God* had raised me from a *beggar to a great estate*: but how did I requite him? I would not, if possible, suffer a godly and *conscientious Minister* to be *chosen*, or to abide where I had to do; but to bring in one that would *flatter sin*, and *flout holinesse*; *discourage the godly*, and *encourage the wicked*, I used both *my own*, and all *my friends* utmost ability. Much more might be mentioned, but I fear to be tedious.

Now argue with *all the world*, and they will *conclude*, that there is *no vice like ingratitude!* But I have been more in gratefull to *God*, then can be expres

reſt by the *beſt Orator alive*. It was horrible ingratitude in the *Jews*, to courge and crucifie *Chriſt*, who did them good every way; for he *healed their diſeaſes, fed their bodies, enlightned their minds, of God became man*, and lived miſerably amongſt them many years, that he might *ſave* their *ſouls*: but they fell ſhort of my ingratitude to *God*, in that moſt of them were not in the leaſt convinc'd, that he was the *Meſſias ſent* from *God*, and promiſed from the beginning. But I have not onely denied this *Lord* that bought me, but I hated him; yea, moſt ſpitefully and maliciouſly fought on *Satans*, and *ſins* ſide againſt him; and perſecuted his children, and the truth with all my might: and all this againſt *knowledge* and *conſcience*, after ſome meaſure of *illumination*, which cannot be affirmed of the *Jews*. Yet miſerable wretch that I was, if I could have given him my body and ſoul, they ſhould have been ſaved by it, but he were never the better for them.

Sect. 42. Laſtly, to tell you that which is more ſtrange! Notwithſtanding all this that hath been mentioned, and much more: Yet I thought my ſelf a *good Chriſtian forſooth*; yea, with that *young man* in the *Goſpel*, I thought *I had kept all the Commandments*. Nor was I a whit troubled for *ſin*, either *original* or *actual*: but my *conſcience* was at *quiet*, and I was at *peace*, neither did any ſin trouble me. Yea, I would applaud my ſelf with that *Phariſee*, Luke 18.9. to 15. and ſay, *I was not like other men*: not once doubting of my ſalvation. I ever refuſed *to do what my Maker commanded*, and yet *confidently hoped to eſcape what he threatned*. Nor did I doubt of having *Chriſt my Redeemer* and *Advocate in the next life*, when I had been a *bitter enemy to him and his members in this life*. Here was blindneſſe with a witneſſe; as it is not to be believed how blind and blockiſh men are, that have only the *fleſh* for their *guide*; eſpecially if they have *hardened* their *hearts*, and *ſeared* their *conſciences* with a *cuſtomary ſinning*. As I could give you for inſtance, a large *catalogue* of rare *examples*, how *ſin* hath *beſotted* men: and what *ſtark fools carnal men* are in *ſpiritual things*; be they never ſo wiſe for mundane knowledge. But leſt it ſhould be taken for a digreſſion or excurſion, you ſhall have a liſt of them by themſelves, the which I will adde as an *Appendix* to this *Diſcourſe* or *Dialogue*. In the mean time I have given you a brief of my manifold provocations, and great ingratitude to my *Maker* and *Redeemer* (for otherwiſe I might be endleſſe in the proſecution thereof.) It remains that I ſhould in like manner lay open my *original defilement*; which is the *fountain* whence all the former (whether ſins of *commiſſion*, or ſins of *omiſſion*) do *flow*. But touching it, be pleaſed to peruſe that ſmall Tract, entituled, *A ſhort and ſure way to Grace and Salvation*: Or, *Three Fundamental Principles of Chriſtian Religion*, by *R. Y.* from pag. 4. to pag. 10.

Sect. 43. *Looſe Libertine.* If this hath been your caſe, no wonder it hath ſtartled you; for to deal plainly with you, as you have done with me; what I have heard from you, makes me alſo tremble. For if ſuch *honeſt moral men*, that live ſo *unreprovably* as you had done, go not to *Heaven*; what will become of me? that have been *openly profane*, and *notoriouſly wicked* all my time? Yea, it contented me not to do wickedly my ſelf, and

ſo

ſo damn my own ſoul: but I have been the occaſion of drawing hundre
to Hell with me; by ſeducing ſome, and giving ill example to others (t
infection of ſinne, being much *worſe than the act.*) As how many hav
drawn to be *drunkards*. and *ſwearers*, *and whoremongers*, and *profane p*
ſons? inſomuch, that the blood of ſo many ſouls, as I have drawn awa
will be required at my hands. Yea, my life hath been ſo debauched and
centious, that I have brought a *ſcandal upon the Goſpel*, and made it odio
to the very *Turks* and *Infidels*; Rom.2.24.

Convert. Alaſs! what I *did* that was morally *good*, or what *evil I r*
frained, was more for *ſelf-ends*, or for *fear of mens Laws*, than for *love*
Chriſts Goſpel. True, I went under the notion of an *honeſt man*, and
good Chriſtian: I was *baptized* into the faith, and made a *member*
Chriſts viſible Church: but I was ſo farre from endeavouring to *perform*
what I then *promiſed*, that in effect I even *renounced* both *Chriſt*, and m
Baptiſme, in perſecuding him, and all that ſincerely profeſſed his Name
thinking I did *God good ſervice* therein, *Joh.* 16. 2. *Galat.* 1. 13,14. *Phi*
3. 6. Nor was it for want of ignorance, that you thought ſo of me: ſo
by *nature* (be we never ſo milde and gentle) we are all the *ſeed of th*
ſerpent, Gen.3.15. and *children of the Devil*, John 8.44. Yea, the ver
beſt *moral man*, is but a *tame Devil*, as *Athanaſius* well notes. But it is
true Proverb, *The blind eat many a flie*; and *all colours are alike to him tha*
is in the dark.

Looſe Libertine. So much the worſe is my condition; for my conſcienc
tels me, there is not a word you have ſpoken of your ſelf, but I can juſtly
apply the ſame unto my own ſoul, and a great deal more. For whereas
you have been a *moral honeſt man*; ſo that none except your ſelf, could
tax you for breaking either *Gods Law*, or *mans*: I have been ſo *wicked*
and *profane*, that I could moſt preſumptuouſly, and of ſet purpoſe, take
a *pride in my wickedneſſe*, *commit it with greedineſſe*, *ſpeak for it*, *defend it*
joy in it, *boaſt of it*, *tempt and inforce to it*; yea, *mock them that diſliked it*
As if I would ſend challenges into Heaven, and make love to deſtruction;
and yet did applaud my ſelf, and preferre my own condition before other
mens: ſaying, I was no diſſembler; yea, I hated the hypocriſie of *Pro-*
feſſors: I do not juſtifie my ſelf, and deſpiſe others, like the *Puritans*: I
am not factious, ſchiſmatical, ſingular, cenſorious, &c. I am not rebel-
ous, nor contentious, like the *Browniſts* and *Anabaptiſts*. I am a *good fellow*,
and *love an honeſt man with my heart*, &c. and as touching a *good conſcience*,
I was never *troubled in mind*, as many ſcrupulous fools are. I have a *good*
heart, and *mean as well as* the preciſeſt. But now I ſee the *Devil* and my
own *deceitfull heart* deluded me ſo; that my *whole life* hitherto, hath been
but a *dream*, and that like a *blind man*, *I was running headlong to Hell*,
when yet I thought my ſelf *in the way to Heaven*. Juſt as if a *beggar* ſhould
dream, that he were a *King*; or as if a *traitor* ſhould dream of his being
crowned, when indeed he was to be *beheaded*; the caſe of *Laodicea*, Rev.3.17
the *young man* in the *Goſpel*, Luk.18.20.21. and that *Phariſee*, ſpoken of
*Luk.*18.11,12.

*Sect.*44. *Convert.* It was not your caſe alone, but ſo it fares with the

worſt

worſt of ſinners: Only it much rejoyces me, that it hath pleaſed God to open your eyes, to ſee all this in your ſelf. For *fleſh and blood hath not revealed it unto you.* Yea we are *naturally ſo blind, and deaf, and dead in ſin and in ſoul:* that we can no more diſcern our *ſpiritual filthineſs*, nor *feel ſin* to be a *burden*; then a blind *Ethiopian* can *ſee his own blackneſs*, or then a *dead man can feel the weight of a burthen*, when it is laid upon him. *Acts* 28.27. *Iſa.*6.9,10.

And this common *experience* ſhews; for if you obſerve it, who more *jocond*, *confident* and *ſecure*, than the worſt of *ſinners*? They can ſtrut it under an unſupportable maſſe of *Oaths*, *Blaſphemies*, *Theſts*, *Murthers*, *Adulteries*, *Drunkenneſſe*, and other the like ſinnes; yea can eaſily *ſwallow* theſe *Spiders* with *Mithridates*, and *digeſt* them too: when one that is regenerate, *ſhrinks* under the *burden* of *wandring thoughts*, and *want of proficiency*. But why is it? They are *dead in ſinne*, Epheſ. 2. 1. Revel. 3. 1. Now lay a *mountain* upon a *dead-man*, he feels not once the *weight*.

To a *Chriſtian* that hath the *life of grace*, the *leaſt ſin* lies *heavy* upon the conſcience: but to him that is dead, let his ſins be as *heavy* as a *mountain of lead*; he feels in them no weight at all.

Again, they are inſenſible of their ſinne and danger, becauſe ignorant, for, for *what the eye ſeeth not, the heart rueth not*. Security makes worldlings merry, and therefore are they ſecure, becauſe they are ignorant, A dunce we know, *ſeldom* makes *doubts*: Yea, a *fool*, ſayes *Solomon*, *boaſteth and is confident*, Pro. 14.16. neither do *blind men ever bluſh*. And the truth is, were it not for *pride* and *ignorance*, a world of men would be aſhamed to have their faces ſeen abroad. For take away from mens minds *vain opinions*, *flattering hopes*, *falſe valuations*, *imaginations*, and the like; you will leave the minds of moſt men and women, but poor *ſhrunken things*; *full* of *melancholly*, *indiſpoſition*, and *unpleaſing* to themſelves. *Ignorance* is a *vail* or *curtain to hide away* their ſins: whereupon they are never troubled in *conſcience*, nor macerated with *cares* about *eternity*; but think that all will be well.

The *Devil* and the *fleſh* propheſie proſperity to ſin, yea *life* and *ſalvation*, as the *Pope* promiſed the *powder-traitors*: but *death* and *damnation* (which *Gods ſpirit* threatens) will prove the *crop* they will *reap*. For *God is true*, the *devil* and all *fleſh* are *liars*.

When we become regenerate, and forſake ſinne, then the *devil* ſtrongly and ſtrangely aſſaults us: as he did *Chriſt*, when he was newly *baptized*, and *Pharaoh* the children of *Iſrael*, when they would forſake *Egypt*; and *Herod* the *children*, when *Chriſt* was come to deliver his people. Whence commonly it comes to paſſe, that thoſe *think beſt of themſelves*, *that have leaſt cauſe*; yea the *true Chriſtian*, is as *fearfull to entertain* a good opinion of himſelf, as the *falſe* is *unwilling* to be *driven* from it. They that have *ſtore of grace*, mourn for the *want* of it; and they that indeed *want it*, *ehant their abundance*. None ſo apt to *doubt* their *Adoption*, as they that may be *aſſured* of it: nor none more uſually *fear*, than they that have the

greateſt *cauſe to hope.* We feel *corruption*, not by corruption, but by *grace*; and therefore the more we *feel* our inward *corruption*, the *more grace* we have.

Contraries, the neerer they are to one another, the ſharper is the conflict betwixt them. Now of all enemies, the *ſpirit* and the *fleſh* are neereſt one to another, being both in the *ſoul* of a regenerate man; and in all *faculties* of the ſoul, and in every *action* that ſpringeth from thoſe *faculties*. The more grace, the more ſpiritual life; and the more ſpiritual life, the more antipathy to the contrary: whence none are ſo *ſenſible* of corruption, as thoſe that have the moſt *living ſouls*.

Sect. 45. Now for *Remedy* of the contrary, there cannot be a better *leſſon* for carnal men to learn, than this. All the *promiſes of God* are *conditional*, to take place if we *repent*; as all the *threatnings of God* are *conditional*, to take place, if we *repent not*. But wicked men, as they *believe without repenting*; their *faith* being meer *preſumption*: ſo they *repent without believing*, their repentance being indeed *deſperation*: and this obſerve, we are *caſt down* in the diſappointing of our hopes, in the ſame *meaſure*, as we were too much *lifted up*, in expectation of *good* from them. Whence theſe peremptory preſumers, if ever they repent, it is commonly as *Francis Spira*, an *Advocate* of *Padua* did: and never did any man plead ſo well for *himſelf*, as he did *againſt himſelf*.

One Starre is much *bigger* than the Earth, yet it ſeemes many degrees *leſſe*. It is the nature of *fear*, to make *dangers greater*, *helpes leſſe* than they are. *Chriſt* hath promiſed peace and reſt unto their ſoules that *labour, and are heavy laden*; and to thoſe that *walke according to Rule*, *Matth.*11.29. *Gal.*6.16. even *peace celeſtial* in the *ſtate* of *grace*, and *peace eternal* in the *ſtate* of *glory*. Such therefore as never were diſtreſſed in conſcience, or live looſly, never had *true peace*. *Peace* is the *daughter of righteouſneſſe*, Rom.5.1. *Being juſtified by faith, we have peace with God.* But he who makes a *bridge* of his own *ſhadow*, will be ſure to *fall* into the *water*.

Thoſe *blocks*, that never in their life were moved with *Gods threatnings*, never in any ſtraight of conſcience, never groaned under the burthen of *Gods anger*: they have not ſo much as entred into the *porch of this houſe*; or lift a foot over the *threſhold* of this *ſchool of repentance*. Oh! that we could but ſo much fear the eternal pains, as we doe the temporary; and be but ſo carefull to *ſave* our *ſouls* from torment, as our *bodies*. In the mean time, the caſe of theſe men is ſo much the worſe; by how much their *fear* is the leſſe. It faring with the *ſoul*, as with the *body*: Thoſe *diſeaſes*, which do take away all *ſenſe of pain*, are of all others *moſt deſperate*. As the *dead-palſey*, the *falling ſickneſſe*, the *ſleepy-lethargy*, &c. And the *patient* is moſt *dangerouſly ſick*, when he hath *no feeling* thereof. In like manner, whilſt they ſuppoſe themſelves to be free from *judgement*, they are already ſmitten with the *heavieſt of Gods judgements*; a heart that cannot repent, *Rom.*2.5.

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In a *Lethargy*, it is needfull the *patient* should be cast into a *burning Feaver*; because the *senses* are *benummed*, and this will *waken them*, and *dry up* the *besotting humours*. So in our dead security, before our conversion; *God* is fain to set the Law, Sinne, Conscience, and Satan *loose* upon us; and to kindle the very *fire* of *Hell* in our souls: that so we might be roused out of our security: but thousands of these blocks both live and depart with as great hopes, as men go to a *lottery*; even *dreaming* of *Heaven*, untill they *awake* in *Hell*. For they too often die, without any remorse of conscience like *blocks*; or as an *Ox dies in a ditch*. Yea, thousands that *live* like *Laban*, *dye* like *Nabal*, (which is but the same word inverted,) whilest others, the dear children of *God*, die in distresse of conscience. For it is not every good mans hap, to die like *Antonius Pius*, whose *death* was after the fashion, and semblance of a kindly and *pleasant sleep*. However St *Austins* rule will be sure to hold, He cannot *die ill*, that hath *lived well*: and for the most part, He that *lives conscionably*, *dies comfortably*, and departeth rich. And so you see, how it fares with the wickedest and worst of men. Wherefore if you are truly sensible of your wretchednesse: it is a good sign, that you are in some forwardnesse to be recovered; and really to become so good, as formerly you but dream'd, or imagined your self to be. And indeed the very *first step to grace*, is to *feel the want of grace*; and the next way to *receive mercy*, is to *see your selfe miserable*. Therefore our constant, and most diligent search should be, to find out the naughtinesse of our own hearts; and to get strength from *God*, against our prevailing corruptions.

Sect. 46. *Loose Libertine.* But is there any hope for one so wicked as I? who have *turned the grace of God into wantonnesse*; applying *Christs passion* as a *warrant* for my licentiousnesse, not as a *remedy*; and taking *his death* as a *licence* to *sinne*: his *Crosse* as a *Letters-patent* to do *mischief*. As if a man should *head his drum of rebellion with his pardon*. For I have most spitefully, and maliciously taken up *arms* against my *Maker*, and *fought* against my *Redeemer* all my dayes.

Convert. Do but unfeignedly *repent you of your sinnes*, and *forsake your former evil wayes*, *and lay hold upon Christ by a true and lively faith*: my soul for yours, *God* is very ready to forgive them, be they never *so many*, and innumerable for *multitude*; never so *hainous* for *quality* and *magnitude*. Yea, I can shew you your *pardon* from the great King of *Heaven*, for all that is past; the which you may reade at large, *Isa.* 55. 7 *Ezek.* 18. 21. to 29. and 33. 11. *Joel* 2. 12, 13, 14. Yea reade, 1 *Cor.* 6. 10, 11. together with the story of *Manasses*, *Mary Magdalen*, the *Thief*, and the *prodigal Son*: and you shall see *presidents* thereof. Yea, the very *murtherers* of the *Sonne of God*, upon their serious and unfained repentance, and stedfast believing in him, received *pardon* and *salvation*. And indeed *despair* is a sinne which never knew *Jesus*. True, every *sinne* deserves *damnation*; but no sinne shall *condemne*, but the *lying* and *continuing* in it. True Repentance is ever blest with forgivenesse And know this, that *Gods mercy* is greater than *thy sinne*, what ever it be: you cannot be so *infinite in*

sinning, as he is *infinite in pardoning*, if you repent: yea, sins upon repentance are so *remitted*, as if they had never been *committed*. *I will put away thy transgressions as a cloud, and thy sins as a mist*, Isa.44.22. And what by *corruption* hath been done, by *repentance* is undone. As the former examples witnesse. *Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow*, Isa.1.18. Yea *whiter* than *snow*. For the Prophet *David*, laying open his *bloud guiltinesse*, and his *original impurity*, useth these words: *Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow*, Psal.51.7. And in reason, did *Christ* come to call *sinners* to repentance? and shall he not show mercy to the *penitent*? Or, who would not cast his *burthen* upon him, that desires to give *ease*? *As I live, saith the Lord, I would not the death of a sinner*, Ezekiel 18,32. and 33.11.

Onely, *apply* not this *salve*, before the *Ulcer be searched* to the bottome: Lay not hold upon *mercy*, untill you be throughly *humbled*. The onely way to become *good*, is first to believe that you are *evil*: and by *actusing* our selves, we *prevent Satan*: by *judging* our selves, we *prevent God*.

Are we as sick of *sorrow*, as we are of *sinne*? Then may we hopefully go to the *Physician of our souls*, who came into the world onely to *cure* the *sick*, and to give *light* to them onely, *who sit in darknesse, and in the shadow of death*. *God* does not pour the *oyl of grace*, but into a *broken* and contrite *heart*.

Wouldest thou get out of the miserable estate of *nature*, into the blessed estate of *grace*? and of *Satans bond-slave*, become the *childe of God*, and a member of *Christ*? Wouldest thou truly know thine own *heart*? and be very sensible how evil and wicked it is? that so thou mayest have a more humble conceit of thy self? Lay to heart these three particulars: 1. The *corruption of our nature*, by reason of Original Sin. 2. Our manifold *breach of Gods righteous Law*, *by actual sin*. 3. The *guilt* and *punishment* due to us for them *both*. This being done, thou wilt see and find, thy *necessity* of a *Redeemer*. And it is *thirst* onely that makes us *relish* our drink, *hunger* our *meat*. The *full stomack* of a *Pharisee*, surcharged with the superfluities of his own *merits*, *will loath the honey-combe of Christs righteousnesse*. This was it which made the *young Prodigal*, to relish even servants fare; though before wanton, when full fed at home. No more *relish* feels the *Pharisaical heart* in *Christs bloud*, than in a chip: But o how acceptable is the *fountain of living waters*, to the *chased Hart panting and braying*? The *bloud* of *Christ* to the weary and tired soul; to the thirsty conscience scorched with the sense of *Gods* wrath: He that presents him with it, how welcome is he? even as a special choise man, one of a thousand. And the deeper the sense of *misery* is, the sweeter the sense of *mercy* is.

*Sect.*47. Then if you would be satisfied for time to come, whether your Repentance and Conversion be true and sound; These particulars will infallibly informe you. If you shall *persevere*, (when this trou-

ble

ble for ſinne is over) in doing that which now you *purpoſe*, it is an infallible ſigne, your Repentance is ſound, otherwiſe not. If thou doſt call to minde the *Vow* which thou madeſt in *Baptiſme*, and doeſt thy endeavour to performe that, which then thou didſt *promiſe*. If thou doeſt *ſquare* thy life according to the *Rule* of *Gods Word*; and not after the *rudiments of the world*. If thou art willing to *forſake all ſin*, without reſerving one: (for otherwiſe that *one ſinne*, may prove the *bane* of all thy *graces*: even as *Gideon* had *ſeventy Sonnes*, and but *one Baſtard*: and yet that *Baſtard* deſtroyed *all* the reſt that were Legitimate, *Judges* 9. 5.) Sinne is like the *Ivy* in the *wall*; cut off *bough*, *branch*, *body*, *ſtump*; yet ſome *ſtrings* or other will *ſprout* out again: Till the *root* be *pluckt up*, or the *wall* be *pulled down* and ruined, it will never utterly *die*.

Regeneration, or *New-birth*, is a *creation of new qualities* in the ſoul; as being by nature only evil diſpoſed *Gods children* are known by this *mark*, *They walk not after the fleſh, but after the ſpirit*, Rom. 8.1. If *Chriſt* have called you to his ſervice, your life will appear more ſpiritual and excellent than others.

As for your *fails*, 'tis a ſign that *ſin* hath not gained your *conſent*, but committed a *rape* upon your *ſoul*, when you cry out to *God*. If the *raviſhed Virgin* under the Law *cried out*, ſhe was pronounced *guiltleſſe*. A *ſheep* may *fall* into the *mire*, but a *ſwine* delights to *wallow* in the *mire*. Great difference between a *woman* that is *forced*, though ſhe cries out and ſtrives; and an alluring *Adultreſſe*.

Again, the *thoughts* of the *godly* are *godly*, of the *wicked*, *worldly*; and by theſe, good and evil men are beſt, and trulieſt differenced one from another. Would we know our own hearts, and whether they be changed by a new birth: examine we our *thoughts*, *words*, *actions*, *paſſions*; eſpecially, our *thoughts* will inform us; for theſe cannot be ſubject to hypocriſie, as words and deeds are.

Sect. 48. Then by way of *Caution* know; that a *child* may as ſoon *create it ſelf*, as a *man* in the ſtate of Nature *regenerate himſelf*. We cannot act in the leaſt, unleſſe *God* beſtows upon us daily *privative grace*, to *defend* us from *evil*; and daily *poſitive grace*, *enabling* us to *do good*. And thoſe that are of *Chriſts* teaching, know both from the *Word*, and by *experience*, that of themſelves they are not only *weak*, but even *dead* to what is good, *moving* no more than they are *moved*: that their beſt *works* are *faulty*, all their *ſins deadly*, all their *natures corrupted originally*. *You hath he quickned, that were dead in treſpaſſes and ſins*, Epheſ. 2.1. Yea, we are altogether ſo *dead in ſin*, that we cannot ſtir the *leaſt joynt*, no not ſo much as feel our *own deadneſs*, nor *deſire life*, except *God* be pleaſed to raiſe and reſtore our *ſouls*; from the *death of ſin*, and *grave of long cuſtome*, to the *life of grace*. Apt we are to all *evil*, but reprobate and indiſpoſed to all *grace* and *goodneſſe*; yea, to all the means thereof.

My powers are all corrupt, corrupt my will:
Marble to good, but wax to what is ill.

Inſomuch

Insomuch, that we are *not sufficient* of our selves *to thinke*, much lesse *to speake*, least of all *to doe* that which is *good*, 2 Cor. 3. 5. John 15. 4, 5. If we have power to *chuse* or *refuse* the Object; to doe these well we have no power. We have ability, we have *will* enough *to undoe our selves*, *scope* enough *hell-ward*; but neither motion nor will to do good: that must be put into us by him that gives both *power and will*, and *power to will*.

Finally, Each sanctified heart feels this, but no words are able sufficiently to expresse, what impotent wretches we are, when we are not sustained. So that we have *no merit*, but the *mercy of God* to save us: nothing but the *blood of Christ*, and his mediation *to cleanse and redeem us*: nothing but *his obedience to enrich us*. As for our *good works*, we are altogether beholding to *God* for them, not *God* to us, nor we to our selves: because they are only *his works in us*.

Whatsoever thou *art*, thou *owest* to him that *made thee*: what ever thou hast, thou *owest* to him that *redeemed thee*. Therefore if we do any thing amiss, let us *accuse our selves*: if any thing well, let us give all the *praise to God*. And indeed, this is the *test* of a *true* or *false Religion*: that which teacheth us to *exalt God* most, and most to *depresse our selves* is the true: that which doth most *prank up* our selves, and *detract* from *God*, is the *false*, as *Bonaventure* well notes.

Sect. 49. Now to winde up with a word of *Exhortation*; if thou beest convinced, and resolvest upon a new course; let thy resolution be peremptory and constant; and take heed you harden not again, as *Pharaoh*, the *Philistims*, the *young man* in the *Gospel*, *Pilate* and *Judas* did: resemble not the *iron*, which is no longer *soft*, than it is in the *fire*; for *that mood* (saith *Gregory*) will do us *no good*, which is not *made good by perseverance*. If with these premonitions, the *Spirit* hath vouchsafed to stir up in thine *heart* any good motions, and holy purposes to obey *God*, in letting thy sins go; *Quench not*, grieve not *the Spirit*, 1 Thess. 5. 19. *Return* not with the *Dog to thy vomit*; lest thy *later end* prove *seven-fold worse than thy beginning*, Matth. 12. 43, 45. Oh it is a fearfull thing to receive the grace of God in vain! and a *desperate thing*, being warned of a *Rock*, wilfully to cast our selves upon it. Neither let *Satan* perswade you to defer your repentance; no, not an hour; lest your *resolution* proves as a *false conception*, which never comes to *bearing*. Besides, death may be sudden; even the least of a thousand things can kill you, and give you no leisure to be sick.

Thirdly, If thou wilt be safe from *evil works*, avoid the *occasions*; have no fellowship with the workers of iniquity: neither fear their scoffs; for this be sure of, if your person and wayes *please God*, the *world* will be *displeased* with both: if *God* be your *friend*, *men* will be your *enemies*: if they exercise their *malice*, it is where he shews *mercy*. But take heed of losing *Gods* favour to keep theirs.

Beda tells of a *Great man*, that was admonished by his friends in his sickness to repent: who answered, He would not yet; for th[illegible]

that if he ſhould recover, his friends and companions would laugh at him: but growing ſicker and ſicker, they again preſt him: but then his anſwer was, that it was now too late; for I am judged and condemned already.

A man cannot be a *Nathanaël*, *in whoſe heart there is no guile*, but the world counts him a *fool*. But *Chriſt* ſayes, *Verily except ye be converted, and become as little children, ye ſhall not enter into the Kingdome of Heaven*. *Matth.*18.3.

Again, *Satan* and your deceitfull heart will ſuggeſt unto you, that a *Religious life*, is a *dumpiſh* and *melancholly life*: but holy *David* will tell you, *That light is ſowne to the righteous, and joy to the upright*, Pſal. 97.11. Iſa.65.14. And experience tells, that *earthly* and *bodily joyes*, are but the *body*, or rather the *dregs* of that *joy*, which *Gods* people feel and are raviſhed with. As Oh the calme, and quietneſſe of a good conſcience! the aſſurance of the pardon of ſinne, and joy of the Holy Ghoſt, the honeſty of a virtuous and holy life, how ſweet they are! Yea, even *Plato* an *Heathen* could ſay; That if Wiſdome and Virtue could but repreſent it ſelf to the eyes; it would ſet the heart on fire with the love of it. And the like of a ſinners ſadneſſe, as hear what *Seneca* ſayes; If there were no *God to puniſh him, no Devil to torment him, no Hell to burne him, no man to ſee him*; yet would he not ſinne, for the uglineſſe and filthineſſe of ſinne, and the guilt and ſadneſſe of his conſcience. But experience is the beſt informer: wherefore take the counſell of holy *David*, Pſal.34.8. *O taſte and ſee! that the Lord is good: bleſſed is the man that truſteth in him.* To which accordeth that of holy *Bernard*, *Good* art thou, O *Lord*, to the ſoul that *ſeeks thee*; what art thou then, to the ſoul that *finds thee?* As I may appeal to any mans conſcience, that hath been ſoftned with the Unction of grace; and truly taſted of the powers of the world to come; to him that hath the *love of God ſhed abroad in his heart by the holy Ghoſt*: whether his whole life be not a perpetual *Hallelujah*, in compariſon of his natural condition; Whence they are able to ſlight all ſuch objections, as he did. You tell me that ſcrupling of ſmall matters, is but ſtumbling at ſtrawes, that they be but trifles: when I know your tongue can tell nothing but truth, I will believe you.

Fifthly, Beg of God that he will give you a *new heart*, and when the *heart* is changed; all the *members* will follow after it, as the reſt of the *creatures* after the *Sun*, when it *ariſeth*. But without a work upon the heart wrought by the Spirit of God, it will follow its own inclination to that which it affecteth; whatſoever the judgement ſhall ſay to the contrary: That muſt be firſt *reformed*, which was firſt *deformed*. It is idle, and to no purpoſe to purge the *channel*, when the *fountain* is corrupt. Whence the *Apoſtle* orderly bids us, firſt, *Be renewed in the Spirit of our mindes*; and then, *Let him that ſtole, ſteal no more*, Epheſ.4.23,24. Yea it is Gods own counſel to the men of *Jeruſalem*, Jer. 4. *Waſh thine heart from wickedneſſe: that thou mayeſt be ſaved*, ver.14. It is moſt ridiculous to apply *remedies* to the outward parts, when the *diſtemper* lies in the ſtomack.

To

To what purpoſe is it to *crop off* the top of *weeds*, or *lop off* the *boughs* of the *tree*, when the *root* and *ſtalk* remain in the earth? As cut off the *ſprig* of a Tree, it grows ſtill; a bough, an arme, ſtill it grows; lop off the top; yea, ſaw it in the midd'ſt, yet it will grow again; ſtock it up by the roots, then (and not till then) it will grow no more; whence it is that God ſaith, *Give me thine heart*, Prov.23.26. *Great Cities* once expunged, the *dorpes* and *villages* will ſoon come in of themſelves: the *heart* is the *treaſury* and *ſtore-houſe* of wickedneſſe, *Mat.*12.34. ſuch as the heart is, ſuch are the actions of the body. which proceed from it, *Matth.*12.35. Therefore as *Chriſt* ſaith, *Make clean within, and all will be clean*, otherwiſe not, *Matth.*23.26. Therefore *Davids* prayer is, *Create in me a new heart, O Lord, and renew a right Spirit within me*, Pſal.51.10. do thou the like, importune him for grace; that you may firmly *reſolve*, ſpeedily *begin*, and continually *perſevere*, in doing and ſuffering his holy will: deſire him to *informe* and *reforme* you ſo, that you may neither *miſ-believe* nor *miſ-live*; to change and purifie your *nature*, *ſubdue* your *reaſon*, *rectifie* your *judgement*, *reform* and ſtrengthen your *will*, *renew* your *affections*, and beat down in you, whatſoever ſtands in oppoſition to the *Scepter of Jeſus Chriſt*.

Sixthly and laſtly; If you receive any power againſt your former corruptions; forget not to be *thankefull*, yea ſtudy all poſſible thankfullneſſe, for that you and I, are not at this preſent *frying in Hell flames*, never to be freed; that we have the offer of *grace here*, and *glory hereafter*; it is his unſpeakable goodneſſe. And there is nothing more *pleaſing to* God, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; than thankfulneſſe. He will *ſow* there, (and there onely) *plenty of his bleſſings*, where he is ſure to *reap plenty of thanks and ſervice*. But who will *ſow* thoſe *barren ſands*, where they are ſure not only to be without all hope of a good *harveſt*; but are ſure to loſe both their *ſeed* and *labour*? *Conſider what hath been ſaid, and the Lord give you underſtanding in all things.*

And ſo much for the *Second Part*. *An Appendix* follows: wherein you have inſtances of all ſorts, how *Sin beſots men.*

FINIS.

22 JY 69

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